

The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

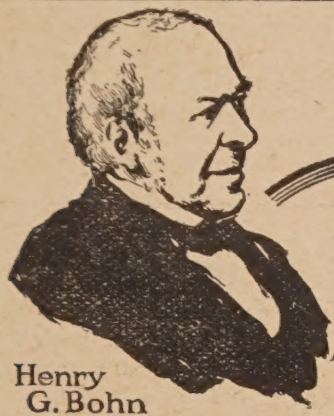
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A Journal of Liberal Religion, Literature, and Social Progress.

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All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

TO-MORROW, October 26, will be observed as Citizen Sunday in London. The churches are distracted with requests to keep "special" Sundays, and they are wise to turn a deaf ear to most of them. It is better, for instance, to preach temperance and purity all the year round than to isolate them for special consideration; and it is also in many cases far more effective. But we should certainly make an exception in the case of Hospitals and Citizenship. Here we touch the widest of human interests. There is no question of a small coterie monopolising the church and its services, for there would seem to be no incongruity in placing these two days in the calendar with Christmas and Easter Day. Moreover, while the churches are so sharply divided and are compelled to do so much of their work apart, it is impossible to exaggerate the importance of finding adequate expression for the lofty enthusiasms and the ennobling ideals which they have in common.

WE have had another "offer to Germany" from Mr. Churchill on the subject of naval armaments, followed by the usual criticism in the newspapers at home and abroad; but nothing seems likely to happen in the direction which all friends of peace and national economy desire. We doubt whether anybody really expected that it would. These flamboyant devices of platform oratory have been tried before, and they result in nothing but a passing flutter of public excitement. To surrender the quiet offices of diplomacy into the hands of the journalists is hardly the way to arrive at international agreement upon a difficult question of policy. By all means let the platform and the newspaper foster the atmosphere of goodwill and give expression to the public demand for peace; but when it comes to a question of definite measures and terms of agreement we must adopt different

methods. We don't challenge a man to be friends with us from the housetop. If we are conscious of strained relations and really desire his friendship, and mutual agreements which are based upon friendship, we go and talk to him in private and are careful to have no reporters present.

THE meetings of the Liberal Christian League held in London this week were remarkable chiefly for the fine address by Dr. Drummond on "Fundamental Principles." It was a clear exposition of the central convictions from which Liberal Christianity, with all its tolerance and sympathy for manifold forms of faith, can never swerve without being untrue to itself. For Liberal Christianity reveals itself in a temper and attitude of mind which its adherents believe take them closer to the central purpose of Christ, and give them a clearer understanding of his meaning, than the average forms of traditional orthodoxy are able to do. It claims that it has a Gospel which is able to inspire men's souls and control their conduct. This is something very different from the religious indifference which has become fashionable in some quarters. It does not and it cannot treat all forms of religion as of equal value, or provide a platform for every crank under the sun, without doing violence to its own standards of spiritual judgment. Dr. Drummond has done a notable service by making all this so clear, that there ought to be no further danger of misunderstanding. Men of open mind will always be deeply interested in experimental flights of freedom, though many of them are bound to end in disaster; but the chief business of Liberal Christianity is to preach its positive convictions and to help men to walk without stumbling in the way of Christian love and duty.

AT the Liberal Christian League on Monday afternoon the Rev. J. M. Thompson read a paper on the subject, "Are Miracles an Aid to Faith?" Assuming the critical positions in regard to the

New Testament miracles, which he has made plain already, he proceeded to show how much religion is likely to gain when it ceases to lean upon miraculous support. This is the right attitude for all religious men, who have surrendered belief in miracles, to assume. They must cease to be apologetic, as though they had parted sadly with something of value, and point out with confident emphasis that God seems more wonderful, and all life fuller of his love and power, when every trace of magic has disappeared and faith is quite independent of sudden splashes of power. Another admirable feature in Mr. Thompson's paper was the clearness with which he used his terms. He does not belong to the hazy school of apologists who try to rescue the miracles of the New Testament by including everything which we do not completely understand under the term miraculous. For him the word has still the plain meaning which it has long had in Christian theology and in the minds of ordinary people. It is only on this basis that there can be any profit in the discussion at all.

THERE is a rather startling discrepancy between the sentence of two months' imprisonment for manslaughter passed on Driver Caudle in connection with the Aisgill railway accident, and the scandalous indifference of coroners and their juries where motor accidents are concerned. It is rapidly becoming the unwritten law of the land that people who are rich enough to keep a motor car may maim and kill their neighbours with impunity, provided they are not intoxicated and are careful to drive a little slower than an express train. The *Manchester Guardian* has been roused by a particularly glaring case to strong protest, for which it deserves the gratitude of the country. The motor nuisance and the motor peril are very real to nine people out of ten on our country roads. It is a new form of monopoly in which the rights of the pedestrian and the cyclist are being ruthlessly sacrificed to the expensive pleasures of a few people.

FAITH AND WORKS.

To utter the two words Faith and Works is simply to suggest to many minds one of the dead controversies of the past. Its literature, once so hot with human passion, lies mouldering upon the shelves. The chief actors in the endless debate are almost forgotten, and when they are remembered at all it is for graces and virtues which seem to have small connection with their theological temper. And yet a few moments' deeper thought should serve to convince us that it was something more than a trivial warfare about words. Men of great gift do not pour their strength into a controversy of this kind unless in some way the vital interests of religion are involved. Faith degenerating into mere belief becomes sterile in the fruits of the spirit. Goodness, too busy to meditate and too active to pray, soon loses its interior grace and ceases to be the language of a humble and holy soul. In the harmony of the Christian character they are the root and the leaves of the same tree of life and we can never tear them apart.

But different men and different ages have fallen into the incurable habit of one-sided emphasis, and our own age is no exception. We are all potential philanthropists. The only Christianity we care for must dispense with mysteries and be severely practical. Societies for doing good are more in fashion than churches dedicated to worship. We seem to be more truly about our proper business when we are feeding the hungry or preaching reform than when we are at our prayers. We find it easier to be masters of our own fate in the loud bustle of the world than quietly to put our trust in God. In all this we are doing violence to some of our deepest instincts and needs. What power can keep our feet moving steadily in the paths of heroic goodness when the world shouts defiance at our schemes? Where is the heavenly elixir that will preserve our cheerfulness of temper, our simplicity of heart, our confidence in goodness through dark and evil days? How shall goodness itself be kept from the foul stains of pride and self-complacency and grow humbler through its own success? It is in the company of the great lovers and saints that we learn this secret. How often we are startled by their unselfishness, their humility, their gladness, and by a kindling touch of originality and personal force in all their service of their fellow-men.

Only one thing can account for it. They are men of faith. They love men's souls more than they love their bodies. Their philanthropy is the fruit of worship. To them the most precious thing in life is the inward walk with God.

This truth has received fresh and striking expression in a recent life of St. VINCENT DE PAUL ("Vincent de Paul, Priest and Philanthropist, 1576-1660," by E. K. Sanders; Heath, Cranston & Ouseley, 16s. net). It would be comparatively easy to write a sketch of his life, which would at once arrest attention and find intimate points of contact with the mood of the hour, for he is one of the patron saints of modern philanthropy. But the author of this volume has chosen the more difficult task of exhibiting Monsieur VINCENT as a man of faith. Full justice is done to his noble schemes for helping the suffering and the poor, but here he is revealed chiefly as a man of spiritual grace, the reformer of an indolent and corrupt priesthood through the contagion of his own holy life, the director of philanthropic enterprises, which had about them none of the condescension of human pity because they were aflame with the love of God. One passage may be quoted which expresses admirably this distinctive point of view:—

"If M. VINCENT had been forced to compare the importance and the value of those achievements which are connected with his name, it is quite certain that his view of them would not coincide with common opinion. In England the Sisters of Charity are assuredly the chief and probably the only recognised memorial of him, but while he lived it was the Company of the Mission Priests that was the foremost subject of his thoughts and prayers, and if he had desired remembrance at all, it is by their existence that he would have chosen to be commemorated. It is not in the least remarkable that they should have fallen into the background. Record can be kept of lives saved by opportune distribution of food in time of famine; the reconstitution of an hospital is so impressive a benefit that it needs no record; the rescue and tending of maltreated babies appeals too deeply to sentiment as well as to charitable instincts to be forgotten. But the Mission Priests were not responsible for any of these things; they had only two recognised objects—the training and reform of the clergy, and the preaching of Missions in country districts, and there was no possibility of scheduling the results of either endeavour. If we would understand M. VINCENT's point of view towards them, we must again remind ourselves that he regarded spiritual starvation as far more terrible than lack of food or any bodily affliction, and his opinion was not shaken by the fact that the sufferers themselves did not share it."

There is much in these words which cuts across our familiar habits of thought; but we shall not grasp the full significance of their challenge to a merely secular philanthropy unless we remember that this man who "regarded spiritual starvation as far more terrible than lack of food or any bodily affliction" was himself one of the greatest philanthropists the world has known. For him every achievement, which now stands to the honour of his name, was the fruit of the faith in the light of which he walked. He had grasped the truth, which for us is so sadly blurred, that we cannot be CHRIST's men in action till we have first been his disciples in prayer.

RELIGION AND JOY.

BY EDWARD LEWIS.

WHEN the Church excluded Paganism, she conceived the germ of that world-failure which threatens her to-day. We need a revival of the Pagan spirit within the Christian ethic. The traditional presentation of Christianity is one-sided and disproportionate in respect of the full round of life. We need a reconstruction of the Christian outlook and attitude, the regeneration of the Christian temper on the principle of Joy.

As commonly presented, Christianity has been something of a reducing agent. It has mixed water with the blood. It has in the main identified itself with the idea that the natural man is evil, and that the spiritual man arises only out of the corpse of the natural man. It has laid disproportionate emphasis upon death and sacrifice. It has preached the virtue of self-abasement. Listen to the hundreds of thousands who, every Sunday in the year, call themselves "miserable offenders"! Its gospel has been particularly directed towards the weak, wayward, foolish, weary, diseased people; there has been little or no gospel for the healthy and the strong. A minister of religion said, only the other day, from a Christian pulpit, "Even a saint sins every hour he lives." That is not only not true, it is not even interesting. The Church has created not a few of the sins against which she fulminates, and from which she would save men. And yet, at whatsoever point we get to the heart of life, it is full of joy.

Let us take the idea of Creation, for example. Life and experience say that Creation is an eternal will to self-expression; but the Church says that Creation is the divine self-limitation, and the expression of a cosmic sacrifice. Truly the limitation is there, but it is not central; how can a limitation be central? The vital consciousness of the Creator is not a consciousness of limitation. Limitation may be a fact in, but it is not the truth about, creational activity. Modern science tells us of the creational process as a great spiral of ascending life. Modern philo-

sophy talks about the "élan vital." Modern poetry proclaims:

God tastes an infinite joy
In infinite ways—one everlasting bliss—
Where dwells enjoyment there is He,
With still a flying point of bliss remote,
A happiness in store afar, a sphere
Of distant glory in full view.

But the chief witness is personal experience. We are creators, and at the centre of all creative action, as we know it, there is a pulse of untainted joy. Creation is not labour, but, as the Sanskrit word suggests, play. We feel the limitations of our material, but these minister to our joy, for there is the sense of triumphing over them. At the centre of Creation there is not a Cross, but a Tree of Life.

Other ideas, *e.g.*, Salvation, Faith, seem to lend themselves naturally to an interpretation in terms of joy. Salvation is health and wholeness. It connotes growth rather than escape, ascent rather than deliverance, and must be thought of in terms of life rather than in terms of safety. Faith, again, is self-identification, full, unhesitating, unreserved, glowing, with whatever may be its object. It cannot be figured by a sick man crawling to a tent-door. It is not the cry of a drowning man, but the ringing shout of a man coming in the fulness of strength to identify himself with that which his soul recognises as good. Faith is the whole man saying a passionate "Yes" to Beauty, Truth and Love. To speak of the "lame hands" of faith is to use a contradiction in terms. Faith is the ultimate act of divine sportsmanship in the great game of life; it is taking sides, win or lose. It is not clinging so much as it is declaration; it is not acceptance so much as assertion.

But there are other ideas which, at first sight, might seem to be recalcitrant in respect of the principle of Joy. Sacrifice, for example. But the obstinacy is apparent only. It is joy alone which gives the true interpretation even of the Cross. The Cross is not all agony. Agony is not the core of the cross-situation any more than the travailing pains of child-birth are the core of that situation. The heart of a complete self-surrender is never heavy with sorrow, it is always luminous with joy. When a man can say, "Lo, I am come!" in his heart is light, not darkness. Joy is at the heart of every complete sacrifice. Jesus was the Man of Joy. It is not simply that joy is associated with sacrifice, but it is the meaning of the sacrifice. "He was made perfect through suffering." The apparent descent into pain and loss is but a moment in the ascent of the man into higher and more potent life. The consciousness of that ascent, whatever the externals may be, is joy. Sacrifice is a method of fulfilment. To die is gain. All sacrifice is a love-triumph, that is to say, a life-triumph. In some such way as this, of which I give here only the hint, may Religion be interpreted in terms of joy. The joy-note of the Pagan sort—that is to say, based upon the postulate that the natural man and the natural world is beautiful and good and potential with a divine life—must be brought back into Christian teaching and Christian living. It is the positive pole of the great life-magnet which alone will draw men. The

"fruit of the Spirit is Joy." This is the ultimate, central, religious experience. Religion is meant to give us deliverance into peace and joy. It is meant to give us God as an experience, ourselves His eternal free companions, and Life rich in liberty, confidence, fearless venture, and insuperable joy.

Amiel was right—

"To be happy, to have eternal life, to be in God, to be saved—all these are the same."

THE FRUITION OF A CORNFIELD.

HUGE and solitary under the sky the freshly built rick stands among the stubble in the open field. Thatched to a slender point at the apex, the eaves of its sloping roof trimmed with scrupulous precision, it looks defiant of weather, steadfast to all the winds. Around it lie the clods which the steam plough upturned the day after the oats were harvested. Beyond, the copse of pine and larch and willow makes a dark background for the pyramid of yellow sheaves, while to right and left the massed foliage of the hawthorns is flung out, like great wings, or arms of living green, that form a half circle about the field, the stack midway between the farthest points. Standing thus among the stubbled clods where once its myriad stalks grew up together, its upper layers of sheaves drawn symmetrically inwards till the highest sheaf, set upright, shapes to a pinnacle under the covering thatch, the work presents a quite noble piece of craftsmanship, wrought by the rough but skilful labourer's hands.

Here, then, is part of the fruition of a year's toil in these broad acres, human purpose co-operating with subtle forces of the earth and air, and rain and sun. For two or three years past the field had been left untilled, and Nature had produced her own crops, free of human interference—a wealth of beauty and wild increase of ever-changing form and colour; daisy and dandelion, hawkbeard and goatsbeard, hop-trefoil and nonsuch, convolvulus, scabious, knapweed, and luxuriant flowering grasses. I have seen that field in springtime one wide carpet of gold, as the dandelions opened in the sunshine; and then, as if by magic, one morning it would be changed to silver, the millions of yellow florets having yielded place to the ripened seeds, which form the pappus globes of shining grey—those nature "clocks" the children love to blow, to tell the time. Later, the tall branched hawkbeard held aloft its orange disks; trefoil and the lesser convolvulus trailed about the ground among white and purple and pale yellow clover; then, as summer declined towards autumn, the lilac "cushions" of the scabious and the purple "hard-heads" of the knapweed (loved of the golden-brown humble-bees) flourished above the withering grasses, a few lingering on till the first frosts came to forecast the wintry days.

Here also was fruition, the work of Nature unaided of man—a harvest of varied forms and colours, to be gathered

by the eye without labour—lavish of beauty for the mind, as the corn of utility for the body. And this more spiritual fruition was hardly less when tillage began and the ploughshare had cleft the soil and laid the roots of flower and grass bare to the sun and wind and frost. For, indeed, the long, dark grey furrows have a grace of their own; and the autumn sowing soon showed green above the grey. All through the winter months, the short, slender oat-stems stood their ground in keenest weather, quivering in the fierce wind, gleaming under the low sunrays, nestling warm beneath the blanket of snow, gaily indifferent to the vicissitudes of climate, fortified, somehow, in their lowness, against all changes of heat and cold, day and night, wetness and drouth. With the spring rains, to the singing of the lark overhead, they grew apace, speedily covering all the ground, as the stalks thickened as well as lengthened, responsive to the sun's increase of light and heat upon the earth. They grew to flower, and the flowering panicles curved and drooped, as the young grains formed and swelled within; and then, on windy days, under cloud-swept skies, waves of shadow and light went over the field, while the larks dropped down to their nest below, or soared aloft in spiral flights of song. Slowly the pale green inflorescence changed to yellow, ripening under the July sun; and then that gladsome noise of the rustling corn was to be heard whenever the light breeze blew at evening and the laden stalks swayed as if dancing to the music of their own abounding life.

Nor yet was the harvest of beauty complete. For when, in August days, the farmer's ruthless machine came to mow the field, laying low in a few hours the growth of a year, tossing off the sheaves bound and ready for carrying, some days of grace were still granted before the final clearance. Standing about in little clumps of eight or ten among the yellow stubble and patches of flowering weed, the gathered sheaves made a brave show, as if, though reaped, not conquered or forlorn. The sun glowed upon them from a cloudless sky; troops of birds paid marauding visits to the grain; the hare ran in and out among the "stooks," as she crossed the field in the solitude and quiet of the early morning; and the partridge led back her brood from the sheltering grass of the common, whither they had fled from the intruding mower's devastating noise. Surely some indescribable charm pertains to a stretch of English cornland, waiting thus for the last act in the drama of productive tillage. The swift change from the rustling, waving forest of innumerable stalks, bending with such grace of form and movement, to a level surface, dotted over with clumps of tightly bound sheaves, gives one at first "a gentle shock of mild surprise." A strange new world is there, the result of just one or two days of human activity—a sort of ruin of the old, such numbers of happy growing things shorn from their place in the nourishing soil. But there comes also the feeling of something accomplished there, a fulfilled purpose which contributes to life while seeming to destroy life; and this, along with the consciousness of the fellowship between man's intelligent

activity and Nature's inherent productiveness, gives a finer significance and interest to the scene. And when the sturdy, slow-footed horses come dragging the carts, on which the fruitage of the field is gathered up, and the great stack rises on the bare ground, and the thatcher roofs it with protective straw, and it stands there safe from storm till the time of thrashing, we recognise and rejoice in a fine human achievement; a sufficing and beneficent end has been attained and a harvest hymn of praise seems to brood, silently, over the place.

So to the mind that "watches and receives" through the days of ploughing and sowing, of growth and ripening and ingathering, a wealth of manifold fruition is revealed. Utility and increase, beauty and the subtle blending of human intelligence with the mystic powers of Nature—these have played their part in the purpose of things which, in that one, of many, English fields, has fulfilled itself through the changing seasons of the year.

One harvest from thy field

Homeward brought the oxen strong;

A second crop thine acres yield,

Which I gather in a song.

And even a third *these* acres have seemed to yield. And though to few is it given, as to Emerson, to "gather in a song" the finer fruition of the field, yet, in the heart, that song may sing to a melody of its own, for which, through lack of mastery in words, we can find no voice. And it may be that the song which the heart sings to itself is also a voice in the harmony of gladness and fulfilled purpose, dear to the Great Heart of All.

W. J. JUPP.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

A MORAL CHALLENGE.

SIR,—May I be allowed, as one who listened to the recent address of the Minister of the London and South-Eastern Provincial Assembly, to express the hope that its publication in THE INQUIRER may evoke an earnest discussion of this most vital subject of morality. There are two fundamental questions which the Church of to-day, if she would regain or retain the attention and confidence of thoughtful people, is bound to face. One is the Economic Question; the Moral Question is the other. Those who move most among people—young people—and endeavour to see the world as it is, rather than as it appears through spectacles of one's own devising, know full well that the moral revolution which is taking place in our midst is so vast as to dwarf all other purposes and issues into comparative littleness. One thing is certain. If the churches do really desire to become the "great creators of character," it is essential that they shall supplement their hortatory denunciation and appeal by a scientific inquiry into the facts, and face the big task of making a thorough analysis

of the social and psychological conditions that to-day, for good or ill, to make or mar, are moulding character *en masse*. The day has long since gone by when the mere reiteration of "Thou shalt not" will serve to deter our younger folk from acquiring habits and principles of conduct which, sternly as the pulpit may censure them, are, nevertheless, greeted with an ever-swelling chorus of approbation by the World, the Press, and—other myrmidons of the Evil One. The influences of modern life are far too strong for mere denunciation to be effective. Nor will mere denunciation (and this is the really serious point) in the least degree affect that fast-growing body of thoughtful people who have definitely cast aside theological sanctions, and are out to frame their conduct on naturalistic lines. And these latter, surely, it should be the church's special genius to attract, for is not the burden of our Gospel the Divinity of Humanity and the Humanity of Divinity?

We need, moreover, to recognise our allies when we see them. One feels sorry that great moralists like Nietzsche and Shaw (for moralists they both avowedly are—solemn and high ones—approve or disapprove their findings as one may) should still be visited with the volleys of scornful disparagement and abuse which in times past have been poured out upon them by well-meaning Christian people. There are those among us who feel that Nietzsche, as well as Christ, has a message for the world, and that these two great teachers are far from being antagonists. Curiously enough, THE INQUIRER itself proceeds immediately from the article under discussion to a contribution on the "Sin Against the Child," which is characteristically Nietzschean in both phrasing and outlook. The church must welcome, and not discourage, serious discussion of this fundamental matter of moral conduct. Professor Hobhouse (an authoritative historian of morals) has spoken quite seriously of the need of supplementing the Christian ethic to meet the totally changed conditions of the modern world; and a minority of enlightened people on the recent Divorce Commission have attempted manfully to grapple with the complicated facts and issues of twentieth century marriage. In view of these things, it is a sorry reflection that the position of the churches to-day, as in the past, is for the most part an obstructive one. Our Bishops, unfortunately, are still far too eager to reveal their ambition to serve the God of things as they are. Many of us, however, will wish rather to take our place with Lavinia, Shaw's splendid Roman-Christian lady, and "strive for the coming of the God who is not yet!" And our conviction is that the present time gives to our own people, whose emphasis all along has been so distinctively ethical, an opportunity which, for sheer magnificence of destiny, is so unparalleled that to miss it or misuse it will be, in very truth, to lose our soul.—Yours, &c.,

VICTOR MOODY.

12, West Parade, Horsham.

October 20, 1913.

SIR,—Will you tell us a little more clearly what you intend by your earnest appeal? You summon us to war—against

what enemy? In certain sentences you seem to sound a crusade against Belial, a spiritual power; that is to say, against that disease of the soul which is called lasciviousness. And this warfare is to be waged by freemen, because they are free. For "behind our tolerance, our sympathy, our refusal to be satisfied with mere conventional standards of judgment, is the abiding sense of the righteousness of God. We live in a world not of our own appointment, and our liberty is in the highest sense obedience." It is admirably said, and all that is best in us responds.

But, most unfortunately, you appear in other passages to be aiming at quite another foe, as different from Belial "as day from night," namely, the freedom wherewith Christ has set us free. You use words which seem to denounce the application of "the principle of freedom of thought to conduct as well as to belief." You apparently class together "a magazine article which ridicules the ideas of virtue and self-control," and the brave, clean thinking of Meredith, Bernard Shaw, and Edward Carpenter. Unless you misrepresent yourself, you would begin the reform of morals by defeating the reform of morality.

Now some of us sincerely believe that certain of these "old-fashioned obligations" which (it would seem) you will not allow us to criticise, are the very entrenchments of Belial. Assuredly it is Belial, rather than Christ, that prefers intellectual darkness to intellectual light. I, for one, utterly repudiate the doctrine that we must either shape our ethics upon "the opinions and habits of other people," or else follow our "own impulses, carried away by every wind of desire"—either be slaves to convention, or slaves to passion. I cannot see why, if worship may welcome free thought as a friend, ethics should shudder at its name; nor why religion should be open to amendment, but morality rigidly fixed for ever.

Free thought may, no doubt, be conservative, with just as good right as it may be revolutionary. Perhaps the meaning of your article really is that your own free thinking leads you to an ethical conservatism. If so, it remains a strange thing that one whose free thinking has been employed to such satisfactory purpose should (apparently) denounce free thought, as if it were necessarily subversive of all settled goodness. I trust that you will make clear to us the real objective of your campaign.—Yours, &c.,

E. W. LUMMIS.

Cambridge, October 20, 1913.

THE PERFECT LIFE.

SIR,—May I be allowed a very brief rejoinder to Miss Scott's letter in your issue of to-day. In the first place, my protest against Mr. Lewis's article did not hinge on my belief that the phrase "unmotivated self-expression" is meaningless. My main point was simply that to abandon the categories of rationality, to belittle reason, and to try to substitute for reason some other faculty, which, if it seeks expression at all, must still make use of rejected and despised reason, to do this is to close for ever the one way by which

we might, in the end, come to some intelligible and communicable knowledge of ultimate reality. In other words, unless ultimate reality in some way accords with the deepest rationality of our thought, then every product of intelligence and every effort we make to comprehend intelligently the nature of God, or of things in general, is, *ex hypothesi*, wide of the mark, illusion, and error. I am protesting against the now so popular notions of an "irrational universe," of a reality alien to intelligence, of a world in which reason is an accident of evolution, a distressing accident, and of a God who is simply a directionless energy of so-called creative force! These notions, every one of which was either expressed or implied in Mr. Lewis's article, are, I maintain, destructive of Religion. For, whatever else Religion may or may not be, it is assuredly, firstly, the feeling, the conviction, the thought, and then the attempt to express the thought that the Universe is possessed of intelligible meaning and significance. "Religion," says Miss Scott herself, "must stand for beauty, enthusiasm, love and praise; all the glorious overflowings of the Life Everlasting." But every one of these terms, all "*finite terms*" which Miss Scott complains that I care for, implies absolute rationality, standard, purpose, end, aim, ideal, knowledge and wisdom, all of which, according to Mr. Lewis, are "intellectual constructions" and so not applicable to the Real. But neither Mr. Lewis nor Miss Scott can have the matter both ways, for surely "the perfect life" is not at once perfectly rational and perfectly irrational.

And now a word about this "unmotivated self-expression." Miss Scott has not made the matter any clearer to me, though she does read into what I said a great many things which were not even implied. When I had the delight of seeing Madame Pavlova dance, I thought I was witnessing an extraordinarily intelligent performance, and I don't remember having had a programme. I take it Madame Pavlova *knew quite well what she was going to do* before she presented herself on the stage; she had an ideal, a consciously conceived notion of what ought to be done. The initiative that prompted her was not initiative bereft of an ideal, a mere impulse to activity with no end in view, a proceeding of creative energy to which no standard of excellence attached! I do not think Madame Pavlova is simply a well-trained puppet, nor a well-constructed machine, nor an unintelligent channel of creative joy. Her genius, her greatness, consists in the fact that her performance, probably to a remarkable extent, coincided with, met the demands of, her ideal.

It is a curious reference that Miss Scott makes to Oscar Wilde, for the passage in "De Profundis" to which she refers bears, when taken in its context, a meaning quite different from the one she suggests. Wilde is actually regretting his career of "unmotivated self-expression," and comforting himself with the thought that now he will make a new start in the work of self-expression, this time motivated, that is to say moved, by a positive ideal, the ideal, namely, of "this new personality that has altered every man's life in this place." The tragedy of Wilde's life consisted first

in the fact that it was mainly the result of initiative, creative energy, devoid of a conscious, rational ideal.

It is not *self-expression* that I am "afraid of," but "unmotivated self-expression." As Nietzsche, that man of genius so sadly misunderstood by some of his would-be followers, was continually saying, before we can begin the work of self-expression we must know what kind of a *self* we are going to express. True self-expression is not haphazard, heedless expression of any and every accidental and momentary content of the self-concerned; it is expression limited, motivated, in every way controlled by an ideal which sets the standard all along.—Yours, &c.

STANLEY A. MELLOR.

Warrington, October 18, 1913.

A QUESTION FOR CITIZENS.

SIR,—As October 26 is "Citizen Sunday," may I through you draw attention to a very serious civic question? Those who have kept an eye upon the remarkable growth of music halls and picture palaces in recent years must be aware that, whatever their good points may be, they bring peculiar perils to the young people, and even children, who appear to be increasingly drawn to them. We may hope, indeed, that a general levelling-up of taste may gradually reduce these perils to a minimum; but no thoughtful person can doubt that the introduction of alcoholic refreshments would very considerably add to the forces that make for evil. Up to the present, the policy of the London County Council in regard to drink licences in such places has been wisely restrictive; but recent votes show a deplorable weakening in this respect, and point towards an imminent disaster. The managers of the London Hippodrome, one of the largest enterprises of the kind, have sought from year to year—hitherto in vain—for a liquor licence. It is reported that in other respects the Hippodrome enjoys a full share of prosperity, but obviously a drink licence would greatly increase its profits. No less obviously to some, and I hope to many, such a licence would add immeasurably to the moral and physical dangers of the place.

Now, the following figures are very significant. In 1909 the Council rejected without a division its Committee's recommendation to permit the sale of intoxicants on the premises, but outside of the auditorium—a limitation suggestive of the thin end of the wedge. In 1910 the voting to reject was 41 to 28; in 1911, 36 to 33; and in 1912, 40 to 39. Thus, last November, by a bare majority of one, this critical issue was decided for one twelvemonth more. Little wonder that the Hippodrome managers, eagerly intent on business income, are in high expectation of securing this year the long-coveted prize of a licence. They are said to be moving "heaven and earth" to win votes on November 13 next, when the matter comes up again.

As this year's President of the National Unitarian Temperance Association, I venture earnestly to beg all good citizens to do what they can on the other side. If the Hippodrome succeeds, why not the Coliseum? If these, why not all? It is

a crisis calling for instant effort not only in making public protest against such a reversal of policy on the part of a great governing body, but in bringing pressure to bear upon members of the Council, by letters, memorials, resolutions, and in other ways. Readers who desire further particulars should write at once to Mr. Chas. Pinhorn, 27, Memorial Hall, Farringdon-street, E.C.—Yours, &c.,

W. G. TARRANT.

Wandsworth, October 21, 1913.

BOOKS AND REVIEWS.

SONGS OF WAYFARING.

The Gardener. By Rabindranath Tagore. London: Macmillan & Co. 4s. 6d. net.

It was not necessary to tell us that the newly published lyrics of Rabindranath Tagore were written much earlier than the "Gitanjali," in which he has made such a remarkable contribution to the literature of religious emotion. We should have gathered as much from internal evidence, for while they frequently sound the note of weariness with things that pass away in wistful cadences, and curiously insistent refrains, they are chiefly concerned with the feelings that belong to the earlier period of life when love is still a wonder and an ecstasy, although trembling often on the borderland of a passion that is still more fervent. They are the outpourings of a soul exquisitely sensitive to beauty, that has still to pass through the deep waters of affliction, and find that ultimate peace which lies beyond the surging of desire. Suffering, indeed, it apprehends—perhaps dimly remembers, for it has been this way before, not once, but many times. And it knows that one day a sleepless spirit will touch it from the heart of the universe and call it forth to pursue a fresh quest on the way to an unseen bourne. But as yet it has time to take pleasure in sweet and winsome things, to be enchanted by the flutter of a saffron veil, to snare in a net of musical words some rare and consoling dream, to sing of beauty that "is sweet to us because she dances to the same fleeting tune with our lives." And although there is in almost every poem a prophecy of greater things to come, many will doubtless be content to go no further with this spiritual adventurer who cries, "I am a wanderer in my heart." There are such steep ways to climb, such hours of agony to wear through before salvation can be obtained by the "hard refusals" of God, and weak humanity is prone to cry, "Not yet, dear Lord, not yet!" To such as these this rosary of unrhymed poems, linked like pearls on a string by two or three continuous ideas, will bring delicate visions of joy together with a tender trouble of the senses as in spring-time, when "flowers come in crowds and the busy wings of bees jostle each other." But even so they must guard against the underlying note of sadness if they do not wish to look beyond the walls of illusion that shut reality out. In the East it is harder than it is with us for men to detach themselves from

"the intuitions of millions of buried hearts," and, indeed, no one wishes to do so. The ghosts of an immemorial past who are always welcome flutter across every sunlit path, and the inner self, even in the radiance of noontide, seems to be intently listening to voices from a half-forgotten twilight where life once drew breath with tears. That is why Tagore, though he is only speaking of a child caressing a lamb, a ferryman taking labourers across the river, a traveller at a wayside inn, a poet whose epic comes to grief at the sound of ringing anklets, a flower so small and sweet that it is fitting to adorn the dusky hair of the beloved, startles us with an accent of pathos, of unappeasable yearning for which the heart is not always ready.

Though the evening comes with slow steps
and has signalled for all songs to
cease :

Though your companions have gone to
their rest and you are tired ;

Though fear broods in the dark and the
face of the sky is veiled :

Yet, bird, O my bird, listen to me, do not
close your wings.

That is not the gloom of the leaves of the
forest, that is the sea swelling like
a dark black snake.

That is not the dance of the flowering
jasmine, that is flashing foam.

Ah, where is the sunny green shore, where
is your nest ?

Bird, O my bird, listen to me, do not close
your wings.

It is as if he already felt the shadow
of the approaching sorrow which was to
baptize his spirit later on into newness of
life and the consciousness of perfect har-
mony with God. L. G. A.

COLLECTED POEMS. By A. E. London :
Macmillan & Co. 6s. net.

HERE in a single volume are the best things in *Homeward*, *Songs by the Way*, *The Earth Breath*, and *The Divine Vision*, with a few new verses. Fortunately the poet has not followed the example of W. B. Yeats and altered his early work. "I have omitted," he writes, "what in colder hours seemed to me to have failed to preserve some heat of the imagination ; but in that colder mood I have made but slight revision of those retained. However imperfect they seemed, I did not feel that I could in after hours melt and remould and make perfect the form if I was unable to do so in the intensity of conception, when I was in those heavens we breathe for a moment and then find they are not for our clay." A. E. is not a poet for all moods or all readers. Only those who love pure poetry for its own sake will discover the deep treasures of beauty in these snatches of brooding song, in which the mystery of tears blends with the rapture of earth's loveliness, and the dreamland of the spirit is never far away.

THE CORYSTON FAMILY. By Mrs. Humphry Ward. London : Smith, Elder & Co. 6s.

MRS. HUMPHRY WARD cannot extricate herself from the obsession of rich people

and highly placed politicians. The world in which the Coryston Family, their friends and foes, move is to our eyes a rather garish one, and the human emotions would appeal to us in a more telling way if they were allowed to play their parts upon a simpler stage. But Mrs. Ward has her own *milieu* and we must accept it instead of spending time in vain wishes to alter it. The Coryston Family is a study of the conflict of human wills, and incidentally of the mistakes which a masterful woman may make when she meddles in politics. We hasten to add that it is in no sense an anti-suffrage manifesto, though it is not in Mrs. Ward to conceal her predilections. The political situation is so modern as to suggest the possibility of portraiture, but the bourgeois Chancellor, who is hated heartily by everybody with pretensions to be anybody, has no resemblance to Mr. Lloyd George. The most moving incident in the book is concerned with the young High-Church aristocrat, Edward Newbury. His character, with its deep conscientiousness and its capacity for complete surrender to an ascetic type of religion, is well drawn. The chief weakness is perhaps the character of Lester, a nebulous young man who keeps a priggish diary and carries off the heroine in the end. He is a stage property needful to round off the story to the conventional happy finish, rather than a real man.

PUBLICATIONS RECEIVED.

MESSRS. H. R. ALLENSON, LTD. :—The Year Round : James Learmount. 3s. 6d.

THE CAMBRIDGE UNIVERSITY PRESS :—Miscellanea Evangelica : E. A. Abbott. 2s. net.

MESSRS. T. & T. CLARK :—The Epistle of Priesthood : Alexander Nairne, B.D. 8s. net.

MR. A. C. FIFIELD :—The Small Family System : C. V. Drysdale, D.Sc. 1s. net.

GARDEN CITY PRESS :—The Divine Mystery : Allen Upward. 10s. 6d. net.

MESSRS. HODDER & STOUGHTON :—Devotional Hours with the Bible, Vol. 8 : J. P. Millar. 5s.

MESSRS. LONGMANS & Co. :—The Religious Instinct : T. J. Hardy. 5s. net.

MESSRS. METHUEN & Co. :—Broad Church : J. E. Symes. 2s. 6d. net.

MESSRS. WILLIAMS & NORRIS :—Home University Library. 1s. net per vol. : Euripides and his Age, Gilbert Murray ; Nerves, Professor D. Fraser Harris ; Shelley, Godwin, and their Circle, H. N. Brailsford, M.A. ; The Ocean, Sir John Murray, K.C.B., F.R.S. ; Co-Partnership and Profit Sharing : Aneurin Williams, M.A.

FOR THE CHILDREN.

THE EARTH AND THE MOON.

GOOD neighbour Earth, said the Moon
one day,

Where are we spinning so madly away ?
And why do we go at this terrible pace,
As if we were bent upon running a race ?

It certainly never has struck me till now
That things might be bettered—I hardly
know how,

But if you are willing to join in the move-
ment,

We might hit on something by way of
improvement.

For, strangely enough, something whispers
to me

That I can do nothing unless you'll agree ;
So do let us try if we cannot arrange
For something or other, by way of a change !

For instance, we might take a few years of
rest,

Then each one could go where it suits him
the best.

Or, as we're tired out with this wearisome
dance,

We might turn t'other way, and then each
take his chance !

When I look at the comets which some-
times fizz by,

I compare their gay prospects to ours with
a sigh ;

And I don't think it fair they're allowed
such a range,

While we sober plodders get never a
change !

Of course I remember the lessons you're
taught—

How happiness comes if you do what you
ought !

But though I am small, I don't see why
the rest,

Just because they are bigger, should
always know best.

Though doing one's duty is all very well,
Yet to have one's own way must be nice
for a spell ;

So how would it be if we go upon strike,
And see how it feels to do just as we like ?

Ah ! then, if we've only the courage to dare,
We shall see how the rest of the Planets
will stare !

And we need not go very far out of the track,
But, when we thought proper, could always
turn back !

The steady Earth listened as onward she
sped,

And in calm disapproval she quietly said :
It is true that you're small, but you've
passed your first youth ;

Yet, somehow, you have not arrived at
the truth !

A foolish and heedless young Planet like you
Is far better off when it's told what to do :

You should try to be patient, and learn to
obey—

And *that*, you will find, is the happiest way !

Pray, are you aware that our master, the
Sun,

May not choose his own path, in the
Heavens to run ?

And as for the comets, their movements
are planned,

Although what directs them they mayn't
understand !

Yet you—an Inferior Planet at best—
Presume to know better than all of the rest !

I simply am lost in amazement to meet,
In such a small body, such mighty conceit !

But come, never mind ! For I happen
to know

You were left and forsaken, some ages ago !
And I'm willing to make what excuses I can

For a Planet, *they say*, with no knowledge
of man !

Many lessons I learn as I speed on my race,
From the millions of Beings who swarm
on my face ;

How sometimes they grumble and rail at
their fate,

Discontentedly finding some fault with their state!

How they'll envy another his share of delight,

While wilfully shutting their own from their sight!

Though never a greater mistake can be made,

Than to let others' blessings cast ours in the shade!

There is not a man on my surface to-day
Who can "go as he pleases," and have his own way;

A duty he owes to his sisters and brothers,
Is to live, not alone for himself, but for others!

With regard to the change you so rashly propose,

Just take the advice of a Planet who knows.

To go far off the track you may never intend;

But who could predict where your wand'rings might end?

But advice and example alike were in vain,
The Moon was beginning to grumble again!
So wisely ignoring what else she might say,
Earth turned on her axis abruptly away.

No more of such folly (she cried in disgust);
And it's lucky for you that GO FORWARD
you must!

Groan as loud as you will, you can't alter the matter,

So I'm off on my rounds while I leave you to chatter!

E. B. W.

MEMORIAL NOTICE.

MR ARTHUR CHAMBERLAIN.

WE regret to announce the death of Mr. Arthur Chamberlain, which occurred on Monday, after a long period of failing health, at Ottery St. Mary, Devonshire. He was born in London in 1842, and, like his elder brothers, Joseph and Richard, was educated at University College School during the headmastership of Dr. Key. While he was still quite young the family removed to Birmingham, and for the rest of his life he was closely identified with the commercial and public life of the city. His conspicuous business abilities soon gave him a commanding position, and he became widely known as the chairman of Kynoch & Tubes, Ltd. He had a reputation not only for great capacity, but also for a high standard of honour and integrity in all his business undertakings. Business, however, was far from exhausting his energy. For many years he was an ardent Radical politician, and in 1885 unsuccessfully contested the Evesham division of Worcestershire against the late Sir Richard Temple. In 1886 he followed the example of his brother in separating from the Liberal party on the subject of Home Rule. Later, however, he returned to his old allegiance as a determined opponent of Protection and a supporter of the Liberal policy in education. But his most conspicuous public service was in connection with licensing reform. On this subject we may quote the following tribute from the *Birmingham Daily Post* :—

"In some respects Mr. Chamberlain will be best remembered for his advocacy of licensing reform. He was appointed a justice of the peace for Birmingham in 1884, and he was elected deputy chairman of the magistrates in 1893, a position he continued to fill until January 6, 1904, when he was replaced by Mr. A. M. Chance. He was appointed a member of the Licensing Committee in August, 1894, and chairman in the following month, and he held that office until January 27, 1904, when he failed to secure re-election to the committee. Mr. Chamberlain's public spirit and industry made him the most realous and capable magistrate on the Bench. He performed his duties with characteristic care and regularity, and distinguished himself by a rigorous and strenuous administration of the licensing laws. He sought to solve the great drink problem without doing injustice to the brewers while helping the cause of temperance. This was a work of great magnitude, but Mr. Chamberlain was endowed with great tenacity of purpose, an aptitude for prompt decision, a vigilance that did not neglect the trifles that made for success, and an unwearied patience in the care of details. For a long time his work met with success, and as he was a just and impartial administrator he won the respect, if not the affection, of the licensed trade. But his unfailing masterfulness and keenness in licensing reform led him to seek greater progress than met with the commendation of the majority of his brother magistrates and the trade, and finally, after much heated discussion at meetings of the justices, he was deposed from the position of deputy chairman, and relieved from further work on the Licensing Committee. Still, no one, even in those stirring times, could be found who would not admit that Mr. Chamberlain had done incalculable good in the work of licensing reform. As soon as he became chairman of the Licensing Committee he formulated the 'surrender scheme,' by which, with the co-operation of the owners of licensed houses in the city, including the principal brewery companies, the number of licences might largely be reduced. A committee of justices and brewers was appointed to consider particular areas where reductions should take place, and a limited company, comprising the majority of the local brewers, was formed to raise a fund from which compensation should be paid for the licences extinguished, after the appreciation of the remaining houses had been fully considered. In this way, between the years of 1893 and 1904 no fewer than 259 licences were surrendered. The scheme worked satisfactorily until 1903, when the brewers alleged that Mr. Chamberlain demanded the surrender of a further 500 licences, a number which was regarded as excessive. About the same time, too, Mr. Chamberlain expressed an opinion that air-gun clubs ought not to be held on licensed premises. This evoked great indignation on the part of the air-gunners, and their condemnation of Mr. Chamberlain's action, together with the revolt of the 'trade' on the surrender question, brought about the rupture at the annual meeting of the justices. Mr. Chamberlain's surrender scheme, however, was an admirable one, and it was imitated in various

parts of the country. Those magistrates who sympathised with him gave practical effect to their opinions a few months later when they presented to him an address, signed by 1,150 justices in all parts of the country, assuring him of their gratitude for his past services, expressing the hope that he would continue his invaluable work, and promising to assist in their various capacities the noble object for which he had so long and earnestly laboured."

Mr. Chamberlain also showed great interest in other departments of social work. He was one of the founders of the Midland Hospital for Women, and a life governor of the Birmingham University. Like the other members of his family he was a Unitarian, one of the oldest members of the Church of the Messiah, and a generous supporter of its work and institutions. He married a daughter of Mr. Timothy Kenrick, and leaves a family of two sons and seven daughters. Mrs. Chamberlain died in 1892. The funeral took place in Birmingham on Wednesday, and by his own desire was marked by great simplicity and quietness. A service, conducted by the Rev. J. Worsley Austin, was held at the house of his eldest son, at which only the members of the family were present, and the body was subsequently cremated at Perry's Bar.

MEETINGS AND GENERAL NEWS.

THE LIBERAL CHRISTIAN LEAGUE. AUTUMN ASSEMBLY.

THE sixth Autumn Assembly of the Liberal Christian League began its proceedings at King's Weigh House on October 18 with a devotional meeting under the direction of the Rev. A. A. Bourn. The business meeting followed, Mr. A. Dawson, editor of the *Christian Commonwealth*, in the chair. The President, Dr. James Drummond, who was present, was welcomed with prolonged applause, and Miss Alleyne, hon. secretary of the League, also had a cordial reception when she rose to make the annual statement. The treasurer, Mr. E. Capleton, explained that the fact that they had a balance in hand of £132 was due to there being no paid workers, and said that in future, according to the support they received, the central office proposed to assist social work centres and weak branches, and develop the literary and lectureship department. Miss O. Freshfield gave a detailed account of the social work carried on at the House of Service, King's-square, and short reports were then submitted by the country delegates. Resolutions of sympathy with sufferers by recent accidents and strikes were passed, also one of protest against the resumption of forcible feeding. A contribution was voted to the food fund at Dublin. A meeting of workers was held on Monday morning, when delegates from the various social centres discussed details and methods under the presidency of Mrs. Lamond. Afterwards Nurse Seath described the growth of Miss Margaret McMillan's School Clinic at Deptford, which was visited by

a number of the delegates and a deputation from the Newbury public authorities the following morning. At the afternoon session Dr. Constance Long spoke on "The Psychic Factor in Disease," and the Rev. J. M. Thompson dealt with the subject of "Miracles and Faith."

THE PRESIDENTIAL ADDRESS.

Sir Krishna Gupta presided at the evening meeting, when the presidential address on "The Fundamentals of Liberal Christianity" was delivered by Dr. James Drummond, of Oxford. The Chairman said that Dr. Drummond's writings were well known in India, and referred to the great work of Liberal religion which is going on in that country under the auspices of the Brahmo Samaj. Although its numbers were not large it had made great inroads in Hindu conservatism, and the ideal of social service which was a great feature of the movement was creating a common ground where men of different creeds and castes could meet on equal terms.

At the outset Dr. Drummond said it was important to ask whether there was any affirmative principle on which the whole movement of Liberal Christianity rests or ought to rest, if it is to serve as a vital and redeeming force in society, and which must be clearly recognised if they were not to drift helplessly on waves of doubt and indifference. In attempting to answer that question he said he would avail himself of the universal privilege of Liberal Christians—he must utter simply his own deep personal conviction. He proceeded to point out that the reason for the comparative sterility of certain efforts of Liberalism was to be found in the emphasis given to protest and negation. It was necessary to remember that "freedom from a tyrant's persecuting insolence does not ensure mental freedom, and that self-conceit, wild antipathies, and dark prejudices wearing the mask of candour are worse tyrants than he who can kill the body but cannot touch the soul. Whosoever sins is the slave of sin, and for the exercise of just judgment we need something more than the release from external restraint." It followed that if the Liberal Christian movement was to exert a quickening power, purifying and exalting the soul, it must have its source in the apprehension of some positive truth, which, by presenting enlarged views and holier ideals, satisfies a deep religious want. Dr. Drummond went on to explain what he meant by this positive truth in the following terms:—

"The one essential and the one thing sufficient to constitute a Christian is the possession of the spirit of Christ. This profound and far-reaching truth seems to me to be simply glowing like an Orient sun from the pages of the New Testament, and yet through the excitement of controversy, sometimes perhaps through the wish for easier terms of communion, it has too frequently vanished in dim eclipse, and Christianity, from being a spiritual religion of faith and hope and love, has been turned into a system of dogma and ritual." After dealing with two objections to this use of the term "the spirit of Christ," it was pointed out how this view of Christianity liberates the individual mind from its worst foes, sets

theology free from its slavery to established dogma, and alters radically our idea of the Church. In the light of this spiritual conception it was possible to hope that there would be a gradual fusion, bringing about once more an outward unity which was delayed more by decaying tradition than by the actual state of belief.

"It may be that for a long time to come fidelity to conviction, and varying kinds of susceptibility to spiritual influence, may require men to range themselves in different churches, for it would be an unholy unity that did violence to carefully formed belief and the cravings of the devout soul. In idea and aspiration there may be one comprehensive Church which will make provision for every variety of spiritual claim; but the time is not yet, and our immediate duty is to encourage the sects while each remains true to its own central thought, to regard one another as different branches of the one Church of Christ, each quickened by the same vital sap, and each necessary in its place to complete the fulness of the Spirit and to reveal some harmonizing element in the wonderful and varied beauty of the kingdom of God. Thus we return to the largeness of Christ's outlook upon mankind; for, according to our records, it was not a Church, but the Kingdom of God that formed the substance of his teaching; and the Kingdom of God may embrace many churches, and even many religions, and, as we are told in the parable of the tares, is found throughout the world's mingled good and ill, and may be known wherever men adore and love, and do the will of God. We cannot honour Christ by insisting on a narrowness to which he was utterly opposed; nay, we understand something of his transcendent greatness only when we see that he taught a religion wide as humanity, and lofty as the throne of God."

In a closing passage Dr. Drummond directed attention to the fundamental objects of the League, religious, social, and international. "Christ, we are told, went about doing good; and the apostle desires us, as we have opportunity, to do good unto all men. The prayer that God's kingdom may come, uttered by universal Christendom, represents the creation of a divine brotherhood of mankind as a leading aim of the gospel. And thus we are led to international relations; for the kingdom of God is above our national distinctions, and involves the universal empire of righteousness and goodwill. To turn our international policy from the selfishness and brutality which are threatening to submerge the whole of our civilisation is one of the most pressing needs of our day. Antichrist is walking triumphant through the world, and vice and misery at home, suspicion and hatred abroad, are brooding like dark fiends over the struggling light of Christian faith. Here is a mighty work for a Christian League: to cry aloud and spare not, to lift up its voice like a trumpet, and show England its transgressions and its people their sins, and to bring the strength and healing of an all-conquering faith and love into the saddest retreats of guilt and woe. But happily the amelioration of society and the promotion of Christian justice in our international relations are by no

means confined to the Liberal Christian League. In various ways men and women are meeting and working together, regardless of sect and party, for the improvement of our social and political condition. What is distinctive of the Liberal Christian League is the width of its religious outlook, its clear recognition of the unity of the Spirit, its acknowledgment that men who differ widely from one another, and are attached to different religious associations, may all alike have the mind of Christ and their visions of the deep things of God. . . . Let men be perfectly loyal to their own convictions and their own churches, and wait patiently for the time when the communion of the Holy Spirit will, by some Divine alchemy, fuse them into one; but at the same time let them lift their eyes above all the strife of parties into the serene heaven where God is seen to be above all, and through all, and in all, the universal Father, whose worship is in spirit and in truth."

Dr. Drummond's noble address lifted the tone of the meeting to a high level of religious idealism which clearly inspired the speakers who followed him, although they dealt with the more practical working of the spirit of love and freedom in connection with the industrial problem as it affected women, and the newer interpretations of Christian dogmas which are gradually permeating the orthodox churches. In a vigorous and sympathetic speech, Mr. Cameron Grant, who had been asked to address the meeting at the last moment in place of the Rev. Thomas Phillips, endeavoured to bring home to his hearers the disastrous effects on the world of labour generally which have resulted from the cutting down of prices, owing to competition and the introduction of machinery, and the underpayment of women who have largely superseded men in certain branches of industry where they could be got to do the same work at a much lower wage. It took something over 12s. to keep a human being even in a state of average efficiency, and yet in some of the lower ranges of manufacturing women were compelled to work at 3s. a week and never got higher than 7s. 6d. Men and women were equal before the terrible struggle for life, and to handicap the latter in any way was a wrong and an outrage.

The Rev. H. S. McClelland devoted the time at his disposal to reading and commenting on certain passages from the Rev. Morgan Gibbons' momentous address at the meetings of the Congregational Union, which showed that a complete transvaluation of all the religious values of the past in terms of modern life had taken place, and was being proclaimed in quarters where liberal ideas had been formerly opposed. The stone that the builders rejected had become the headstone of the corner. But that was not all that was necessary; Liberal Christianity needed a new baptism of spiritual passion, a clearer intensity of spiritual vision, a deeper understanding of its redemptive task, and a fuller realisation of the spiritual forces at present locked up and stagnant in their own mystical fellowship.

On Tuesday afternoon (the morning being spent, as we have said, in a visit

to Miss Margaret McMillan's "Health Centre") the Rev. E. W. Lewis gave an address on "The Interpretation of Religion in terms of joy." At the tea-table conference later on the Rev. A. H. Biggs discussed the question "Should a child be taught the full facts of life?"

PUBLIC MEETING.

In the evening there was a largely-attended public meeting at the King's Weigh House presided over by Dr. Tudor Jones, who struck a note which was emphasised by successive speakers by urging that the thing which really influenced men in their lives was something quite different from intellectual interpretations, and that when they had arrived at a spiritual conception of human life they would not be far from a conception of the divine.

Miss Maude Royden, in an earnest and eloquent address, pleaded for a fuller realisation of the value of the individual life, particularly in regard to women. This realisation was, she felt, the special gift of Christianity to the world. Women themselves attached more value to the individual life, for which they had to sacrifice so much, and probably men were more concerned with human beings in the mass, and the community as a whole. The point of view of women was indicated by the very nature of their bodies, and although they did not as yet know quite how far they differed from men, in spite of what people were always trying to tell them, the fact that women have to suffer in order to bring life into the world burns into them a very profound sense of the value of human life. It was sometimes said that women of the modern world resented being told that there was nothing so sacred as motherhood, but although this was partly true it was only because they were coming to put motherhood in a class with other sacred interests, and realising that all creative work, that of the poet, the prophet and the artist no less than that of the mother, is noble, and approaches nearer to the divine by reason of its remoteness from all that is merely mechanical. Creation always meant travail and loss. There was a certain rhythm in life, and to create a living thing something had to die. But it seemed a little sentimental to say that the travail of a mother was more sacred than the sacrifices and labour both of body and spirit of a St. Francis, a Beethoven, or a Catharine of Siena, especially as together with this idea had gone a complete indifference to the training of women for their high calling. If modern women were beginning to resent the old attitude which seemed to take it for granted that they could perform the function of motherhood by a sort of natural instinct, however ignorant and inexperienced they might be, it was because they realised to the full what a high privilege it was to be entrusted with the act of creation, and that the whole value of it lay in its spiritual purpose. No travail was too laborious, no purity too perfect, no knowledge too great and no wisdom too high for one who was going to give to the world another human soul.

The Rev. R. J. Campbell, who was accorded a very warm welcome, spoke on the need of a sense of the eternal in all

the practical relations of life as well as in our religious experience. One thing which distinguished the thought and activities of our age, as contrasted with mediævalism, as Mr. Wicksteed had said in one of his essays, was that we do not dwell so much on the conception of the eternal, and this was greatly to our loss. The same idea was put forward in Baron von Hügel's book "Eternal Life," and both these writers dealt with the fact that a sense of the eternal was the first necessity of all men's activities. Life, as the school of Plato maintained, was the imperfect shadow or image of a changeless world of reality that ever and anon shines through the passing phenomena that we see. This world is full of hopeless discords and incompatibilities, of darkness and evil, yet we feel that an ideal harmony is possible, and no one is so constituted as to be incapable of imagining a world, or state, where harmony reigns. This ideal existed, and our desire for it signified in a measure of speaking that men already belonged to the world they dreamed of, and that their souls could never find satisfaction in anything else. That world had not to be created. In a sense, and in spite of what Miss Royden had said, we never created anything. All eternally *is*, and we only let it through. This life was not the true life; that was why they were so unhappy, why they felt like exiles; and the sadness that sweeps over us when we see something beautiful is just that home-sickness for reality. Their true life was to be at one with God and his boundless perfection. In describing the way in which the saints and mystics had gone about to find this true life, Mr. Campbell gave a description of the experiences of the German mystic, Suso, and of the vision which came to him in his cell after his withdrawal from the world, and drove him forth to action once again saying there were greater evils still to fight than those he wrestled with in loneliness and silence. Then there was the discovery of God in nature. "Nature is dumb and our own hearts are dumb," said the present Dean of St. Paul's, "until they are allowed to speak to each other, and then both speak to us of God." But the apprehension of God in the common life was the method most characteristic of our own time, its prominent exponents among modern teachers being Emerson and Walt Whitman. The norm of Christian experience of God, Mr. Campbell concluded, was that which came to the world in Jesus Christ, for in Jesus all those other methods of approaching to the divine essence were perfectly blended. Jesus had what all the world is seeking, the consciousness of perfect union with the eternal. Christian devotion had been right in deifying him, for God he was, but what he had they wanted. "I know that I have never left the Father's house," said Mr. Campbell. "I know that I shall never stand nearer to God than I do at this present moment, but I want to know it better." To try to win the perfect God-consciousness, however, through solitary aspiration is like trying to fly with one wing. We cannot reach God except through man, and when we have died to the smaller self.

Mrs. Abbott spoke of the social service

activities of the League, and pleaded very earnestly for the co-operation of all who could help, either by their own labour or by contributing money, the work which was being carried on among the destitute and ignorant in whom it was their duty to see that the image of God was not marred and distorted.

The Rev. H. E. B. Speight referred to the three chief groups of people who are struggling for emancipation from various forms of bondage, the workers of the country, the people who felt within themselves the desire for freedom from the traditions of the past, and finally, the women. These groups were viewing the promised land of which reports had been brought to them, and the League was trying to unite them and give them courage and hope as they journeyed out of captivity.

A striking and suggestive address was given by Canon James Adderley on "The Religious Drama," which traced the beginnings and development of the modern drama from its origin in the ritual of the Church itself. The Reformation put an end to the Passion and Nativity Plays, and cycles or dramas of religious mysteries, which in the Middle Ages were the staple form of entertainment for the people, and the drama then became separated from the Church and pursued its course apart from religion. The question had now arisen, "Shall they be brought together again?" As an entertainment of the people the old drama was, of course, no longer needed, but, said Canon Adderley, "for instruction and edification I think it is very desirable indeed." There was, however, a distinction to be made between the purely professional religious drama such as the play now being produced by Sir Herbert Tree, and the method of revival by Christian people acting religious plays, and plays with a high moral ideal, for educative purposes and as a means of self-expression for believers. He would specially recommend Nonconformists to take up this task. It was their work to help to show the mistaken view of life which their Puritan ancestors (with the best intentions in the world, with much reason, and under great provocation) let loose upon the Church and upon the world. They must assist in finally taking off the taboo which the Puritans put upon the stage and upon amusements generally. The modern Church was almost the only institution that has not understood the power of the drama or the value of appeals to the imagination. Nonconformists had done great things by asserting the liberty of prophesying outside the apostolic succession; Nonconformist playwrights must do the same, and the result would be a new letter and a new spirit into the bargain.

NORTH MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.

THE annual meeting of the Association was held on Tuesday, October 14, at Friargate Chapel, Derby. Morning worship was conducted by the Rev. C. M. Wright, M.A., of Mansfield, and the sermon was preached by the Rev. Neander Anderton, B.A., of Moreton, on the subject "Standing Alone." At the luncheon the

Mayor of Derby, Alderman W. G. Wilkins, was present, and addressed to the company some genial words of sympathy and encouragement in the work of their free churches. The business meeting in the afternoon was presided over by a tried and honoured friend of the Association, Mr. J. T. Perry, of Nottingham. In his opening address he laid special stress on the need of a more regular participation in public worship. The secretary, the Rev. A. Leslie Smith, B.A., read the annual report. It spoke of the hopeful and strenuous efforts made by the churches of the district for the cause of Liberal Christianity, and appealed for larger funds for the Association to undertake new work and help the smaller churches. Reference also was made to the personal loss sustained in the death of Mr. Franklin Winsor. The chapel at Lincoln is ready for opening as soon as a suitable minister has been found to undertake there some uphill pioneer work. As the Rev. J. H. M. Nolan has returned to Australia, an assistant minister is now wanted to take charge of the churches at Loughborough and Coalville, in association with the Great Meeting, Leicester. Several changes have taken place lately amongst the ministers of the district; but with the aforesaid exceptions the vacancies have been filled in a very hopeful way. The work of the Lay Preachers' Union is also gratefully recognised. The report concludes:—"Let every church make a fresh effort to confirm the young in a liberal religious faith and a life of good deeds, to bring forward more lay preachers, to promote special missions, to arrange week-night services, and to share in the united year-long endeavour to lift up the smaller churches." The election of officers and other business followed.

After tea the Rev. Dendy Agate, B.A., who had already been heartily welcomed as representing the National Conference, gave an address on "Candidates for the Ministry: The Need and the Call." Addresses were also given by the Revs. A. Leslie Smith, Kenneth Bond, and Edgar I. Fripp. The Chairman thought there had been some exaggeration in the speeches, which dealt largely with the difficulties and discouragements which ministers often have to face, and Mr. Agate, in reply, pleaded for a habit of give and take. The conference, which was marked by a sincere and earnest spirit, then came to an end. The attendance of members was as good as could be expected on a business day, and from very widely scattered churches, and the Derby congregation, with their minister, the Rev. W. E. George, were heartily thanked for the way in which they had received the Association.

THE REV. W. COPELAND BOWIE'S MISSIONARY TOUR.

It will be remembered that in August, Mr. Bowie, at the strong desire of the American Unitarian Association, was sent out by the B. and F.U.A. to visit Western Canada in particular, and report on the condition and prospects of Unitarian work there. His letters, which report him in excellent health, in spite of long journeys

and many engagements, give an impression of the utmost confidence that there is an assured field of rich harvests if energetic and suitable ministers can be found to take up this fascinating and most important work. Mr. Bowie's reports to hand deal specially with visits to Victoria, Vancouver, Calgary, and Edmonton; in each of these places the opening is good, and in some excellent. At Calgary, for instance, the church has a hundred members, with a well-attended Sunday school, and at his week-evening lectures, "a more attentive and appreciative audience no one could have desired." The congregation is self-supporting, and a regular minister (the Rev. John Evans, formerly a Universalist) began pastoral duties there on October 12. "I was delighted," says Mr. Bowie, "to see such evidences of the importance and growing need of our Unitarian word and work in Calgary." The conviction which has gradually grown in his mind is that "if a dozen cultivated, zealous, sensible Unitarian ministers, not too old to learn, would come out here in the spirit of apostles and pioneers, they would succeed (with hard work) in building up good, self-supporting Unitarian congregations in a dozen different places in the course of a very few years." Again, as regards Edmonton, he says there is little doubt that it "offers a field for an able, earnest, hardworking Unitarian minister which it would be very difficult to match anywhere in England. . . I really believe a capable minister could double the membership in three months."

In addition to holding services and conferring with Unitarian friends, Mr. Bowie has, by invitation of the authorities, given public lectures in connection with university centres. He reports meeting people "from all parts of the British Isles," and has been much gratified with the zeal and ability of many workers who were brought up at our home churches. The fuller story of his experiences, including visits to many other towns on his eastward route, will, it is hoped, be told by himself at the Autumnal Meeting of the Association which will be held at Nottingham, November 26 and 27.

UNITED SERVICE AT THE DUTCH CHURCH, AUSTIN FRIARS.

A UNITED service of London congregations arranged by the District Unitarian Society was held (by kind permission of the minister and officials of the church) at the Dutch Church, Austin Friars, E.C., on Sunday evening, October 19. There was a large congregation drawn from various parts of London. The devotional service was conducted by the Rev. J. Arthur Pearson, and the preacher was Principal Carpenter, of Oxford, who dwelt specially on the need of public worship, and the way in which it ministers to what is noblest in life. Mr. Lincoln Taylor was at the organ, and the singing of the hymns, led by a large choir, was hearty and congregational. The anthem "O Worship the King," was sung with beautiful effect, the familiarity of the words—a point not always observed in the selection of anthems for special occasions—adding largely to its devotional value for the congregation.

The stewards in the church and the members of the Boys' Own Brigade, who acted as guides from the neighbouring railway stations, were under the direction of Mr. Ronald Bartram.

CARE OF THE FEEBLE-MINDED.

INQUIRER FUND.

Miss Dendy, hon. secretary of the Lancashire and Cheshire Society for the Permanent Care of the Feeble-Minded, acknowledges the following contributions to the INQUIRER Fund:—

Amount previously acknow-

ledged	£24 11 0
Mrs. Armstrong	1 1 0
Miss Colfox	10 0 0

"THE Fundamental Principles of Liberal Christianity," Dr. James Drummond's Presidential address to the Liberal Christian League, has been published as a penny pamphlet by the *Christian Commonwealth*, Salisbury-square, E.C.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Ballymoney: The late Surg.-Major Dick.

We regret to record the death, which occurred on October 14, after a few days' illness, of Dr. Robert Dick. The interment took place on the 16th inst. Dr. Dick, who was in his eighty-third year, was educated at the school kept by the Rev. Joseph McFadden, and Queen's College, Belfast. He graduated M.D. in 1853. The following year he became a Member, and in 1867 a Fellow of the Royal College of Surgeons, England. He determined to enter the Indian medical service, and was placed at the head of the list of successful candidates. He went out to India in a troopship which was conveying soldiers who were going direct from the Crimea to the scene of the Mutiny. Dr. Dick served in the Indian Navy for about a year, and then during a period of nearly two years served in the Army that was engaged in quelling the Mutiny. He also took part for some months in the Persian campaign. He retired in 1874 with the rank of Surg.-Major, and returned to his native place, where he spent the rest of his life. Throughout his life Dr. Dick took a profound interest in the affairs of the congregation of Ballymoney, and was a generous supporter of all its work.

Brighton.—Anniversary services were conducted at the Free Christian Church last Sunday by the Rev. Edgar Lockett, of Hastings. On Monday Alderman Wilson presided at the public meeting, other speakers being the Revs. Edgar Lockett, Victor Moody, J. J. Marten, J. M. Connell, Priestley Prime, and Mr. Percival Chalk. As is now customary, the occasion was one for meeting friends from other neighbouring congregations, including Lewes, Horsham, and Ditchling.

Coseley.—A Japanese carnival and sale of work was held in connection with the Old Meeting House on October 15, 16 and 18, for the purpose of raising funds to pay for a

new organ now in course of construction. The total proceeds amounted to £92. The members and friends of the congregation have thus raised a sum of over £160 for special purposes since January last, and are grateful to all who have assisted in making their efforts successful.

Dudley.—On Wednesday evening, October 15, a Young Peoples' Guild was formed in connection with the Old Meeting House congregation. Nearly 40 members came together for the first meeting, and the enthusiasm and interest displayed augur well for the future permanent success of the Guild.

Ilford.—On Sunday last the anniversary sermons were preached by the Rev. Joseph Wood, lately of the Old Meeting Church, Birmingham. There were exceedingly good congregations at both services. The choir, under the leadership of Mr. Coote, with Miss Wakefield at the organ, rendered two anthems extremely well, and the morning service was made memorable by the holding of a short recognition service, when eleven of the young people, present or past members of the minister's Guild class, were admitted to full membership of the church. Mr. Wood addressed a few suitable words to the candidates, and they received a copy of the Rev. W. G. Tarrant's small collection of "Daily Meditations" as a memento of the occasion.

Leeds.—The Rev. E. Savell Hicks, M.A., of Dublin, preached at Mill Hill Chapel on Citizen Sunday. Taking for his subject "Our Debt of Honour," he said the greatest danger in our cities to-day was the vast amount of devastating hooliganism. That could not be cured by driving it underground. Every country, every town, every village, had a certain hooligan faction in it. They had to pay the price of it in Leeds, as elsewhere, in prisons, workhouses, hospitals, and the like. Yet this was only a small part of the price which they paid. He wanted them to realise something of the debt that they all owed to their own age and their own town—a debt of honour. Most of them were people in comfortable circumstances who owed a debt to the past, for it had given them not only wealth and knowledge, but a form of Christianity which taught them to believe in freedom of thought and their responsibility to God. But they also had a legacy from that past of sin, shame, degradation, masses of poverty, drunkenness, vice, and criminality. These were the outcome of national and individual selfishness and want of thought. They had to remind themselves that their downtrodden brethren really were their brethren, and that they owed a debt to them. In the Manchester district, at the time of the Boer war, out of 12,000 men who offered themselves for service, 8,000 were rejected. This meant that stunted souls were going about in stunted bodies. Those who had fallen by the wayside, and they were many, could only be raised by the strong and upright. The watchword of worthy life was service. "Here am I, Lord; send me." In Leeds they were faced with many and diverse problems. What were they doing to solve them, as a community, as individuals? Among the nations of the world the race was to the strong and the healthy. Power would pass to the nation whose people, whether rich or poor, were well and fit, who had healthy, decent and contented lives. They were all there in the world, placed there by God, endowed with talent by Him, for which they would be called by Him to account. It was for them to find out what there was which everyone could do to make the world better and brighter for those who lived and laboured in it.

London: Bell-street Mission.—On Sunday evening last, October 19, what the members of the Bell-street congregation will regard as a memorable event in their history took place. A service of dedication, conducted by the Rev. Dr. Drummond, was held for the purpose not only of welcoming into the congregation

young Sunday-school teachers and elder scholars who have recently joined, but of affording to those who were already members of the congregation an opportunity of re-dedicating themselves to the Christian life. A moving and impressive service of devotion was followed by an equally impressive address based on St. Paul's words, "the earnest of the spirit." In beautifully simple words which the humblest and youngest could understand, Dr. Drummond re-stated the essence of the Christian gospel. A singularly beautiful service and address were followed with the closest attention by a reverent and attentive congregation mainly composed of the usual worshippers at the mission, though the presence of some friends from a distance was heartily welcomed. It is intended to hold a similar service each year as a suitable beginning to the winter's work.

London: Forest Gate.—On Sunday, October 26, and Monday, October 27, special meetings will be held to celebrate the 25th anniversary of the formation of the Unitarian Church at Forest Gate. Morning service on Sunday will be conducted by Mr. S. Mossop, and the Rev. A. A. Charlesworth will preach in the evening. The Monday meeting will take the form of a rally, when several well-known speakers will give addresses.

London: Islington.—On October 18 the twenty-first anniversary of the Essex Hall Recreation Society was celebrated at Unity school rooms, about 100 being present. Mr. Ion Pritchard, one of the founders, gave a brief history of the Society, and Mr. F. W. Turner, another founder, also spoke, and contributed two songs to the entertainment which followed. The music was provided by a band organised by Miss Rose Bland, of Rhyl-street. Members attended from Clarence-road, Newington Green, Unity and Rhyl-street, all old members who could be traced being also invited.

Mansfield: Welcome to the Rev. C. M. Wright.—A cordial welcome was given to the Rev. C. M. Wright, who has been appointed minister of the Old Meeting House, on Monday, when a meeting was held followed by an entertainment. This was also made the occasion of holding the harvest festival, and on the previous day appropriate sermons were preached by the new minister. Mr. C. J. Vallance occupied the chair, and was supported by Mr. J. Harrop White, the Rev. W. J. McAdam (Congregationalist), the Rev. H. Tayler (Chesterfield), the Rev. L. Smith (Belper), and others. Mr. J. Harrop White, who voiced the welcome of the Old Meeting House congregation to Mr. and Mrs. Wright, said they were glad to have in succession to their late minister, the Rev. F. Heming Vaughan, a man who was greatly interested in the young people, who had such broad sympathies, and would desire to associate with his fellow-workers in the Christian field in the town whether they belonged to the Establishment or to the Nonconformist Churches. The Rev. W. J. McAdam expressed the hope that Mr. Wright would become a member of the Mansfield Ministers' Fraternal, for in those meetings they would discover that the things upon which they agreed were so many more and so much more important than the things upon which they differed. Mr. J. Birks, who represented the Sunday school, the Rev. Hugon Tayler, and the Rev. Leslie Smith also spoke, and the Rev. C. M. Wright responded in suitable terms.

National Unitarian Temperance Association. Special attention is drawn to the fact that November 9 will be observed as Temperance Sunday, when the committee hope that sermons and addresses on temperance will be delivered. The hearty co-operation of all is invited in the work of temperance reform, and this is one way in which the subject can be emphasised and brought home to the members of congregations and Sunday schools.

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North Cheshire.—The annual meeting of the North Cheshire Unitarian Sunday School Union was held at Oldham on Saturday last. Formed in 1863, the meeting was commemorative of the jubilee of the Union. A special service was held in the church at 4 o'clock, the preacher being the Rev. A. Gordon, M.A. After tea in the upper school a meeting of the committee was held for the transaction of business, the retiring president, the Rev. E. G. Evans, B.A., taking the chair. A request from the new Marple Sunday school to be admitted to membership was heartily acceded to. The Rev. J. W. Bishop responded to a welcome given to him by the chairman, and the annual report and balance-sheet were read and approved. At the evening meeting, at which 160 persons were present, the chair was taken by the new president, Mr. Geo. Cocks, of Gorton, supported by the Rev. A. Gordon, Mr. H. J. Broadbent, the Revs. H. E. Perry and John Ellis, Mr. Albert Slater (hon. secretary for the past 26 years), and others.

NOTES AND JOTTINGS.

THE CASE OF THE CRIPPLES.

Crippled children formed the subject of no less than three articles in the *Charity Organisation Review* last month. Sir John Kirk gave an attractive and sympathetic account of the Cripple Parlours which have been carried on by the Ragged School Union and Shaftesbury Society for more than twenty years. Miss Crum performed the same service for the Potteries Cripples' Guild in North Staffordshire, which was founded in 1900, and Major Adam furnished many sound reasons why crippled boys should have the moral and educational advantages of scout-training, although they are debarred from taking part in active outdoor pursuits. A troop drawn from three public day schools round Islington has been experimenting in this direction for over a year, and if only the right kind of young men can be obtained to give the requisite training, and the educational authorities will consider suggestions sympathetically and permit the use of certain schoolrooms for instruction, the work could be continued with much benefit to the lads who are so heavily handicapped in the race of life. "There is no doubt," says Major Adam, "that boys who have had a training as scouts are more useful and valuable than those who have not (other things being equal, of course)," and he instances the way in which the practice of signalling, the ability to read messages in Morse or Semaphore, quickens the mind and eye of these physical defectives, and acts like a whetstone on their mental faculties. "The work of many members of the troop is distinctly above the average of normal troops; thus suggesting another possible career for some of them if only the medical restrictions were relaxed, namely, that of telegraph clerks."

WOMEN AS TOWN COUNCILLORS.

In view of the forthcoming Town Council elections the Women's Local Government Society draws attention to the fact that there is great need for more women on the local councils, which have their powers increased every year, and touch more and

more intimately the life of the family. During the past year 18 women have served on 16 Town Councils and have done excellent work, but there are still 308 Town Councils in England and Wales which have no woman member. That their help is needed for efficient administration in all matters affecting women is shown by the mere enumeration of some of the subjects they would be called upon to deal with, such as education, including school feeding, medical inspection of school children, and school clinics; sanitation in the home, and the reduction of infant mortality; housing and town planning, common lodging-houses for women; factories and workshops, food inspection, public baths and washhouses, libraries and recreation grounds, unemployment of women, institutions for children, and so forth.

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Names and addresses of candidates should be in the hands of the Secretary by November 1st, and the required declaration, certificates, testimonials and all other information must be in the hands of the Secretary not later than Wednesday, November 5th.

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Speaker:

Mr. C. JINARAJADASA.

Chair:

Mrs. SHARPE (General Secretary Theosophical Society in England and Wales).

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SUBJECTS for Oct. 26:

Morning: **Two Great Mysteries.**

Evening: **Human Solidarity.** (Discourses on Human Destiny.)

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to *the Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 26.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. J. W. GALE.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. H. S. TAYLER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. H. E. B. SPEIGHT, M.A.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11, Mr. STANLEY MOSSOP; 6.30, Rev. A. A. CHARLESWORTH.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. Dr. JACKS; 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 6.30.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kilburn, Quex-road, 11 and 7, Mr. FRED COTTIER (Pioneer Preacher).
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Mr. A. W. WHITEHEAD.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11, Dr. J. LIONEL TAYLER; 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Mr. STANLEY MOSSOP.
 Stoke Newington Green, 11.15, Rev. D. W. ROBSON, B.A.; 7, Sunday School Anniversary.
 Stratford Unitarian Church, 11, Mr. A. J. HEALE; 6.30, Mr. R. W. SORESENSEN.
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.
 University Hall, Gordon-square, W.C., 11.15, and 7, Rev. EDGAR I. FRIPP.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwall-road Free Church, 10.45 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing-street, 10.30, Rev. E. W. LUMMIS, M.A.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.

(DEAN Row, 10.45 and
 STYAL, 6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.

GEE CROSS, 11 and 6.30, Rev. E. L. H. THOMAS, B.A.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.

HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. W. ROSLING.

LEICESTER, The Great Meeting, 11, Rev. G. MAURICE ELLIOTT; 6.30, Rev. CLEMENT E. PIKE.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.

LIVERPOOL, Hope-Street Church, 11 and 6.30, Rev. E. GWYLYM EVANS, B.A.

LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. R. F. RATTRAY, M.A., Ph.D.; 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross-street Chapel, 10.45 and 6.30. Tuesday, Oct. 28, 1.15 to 1.45, Rev. E. L. H. THOMAS, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER.

MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY, M.A.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. H. GOW, B.A.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS.

SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREA.

TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.

WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIR, M.A.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

BIRTH.

PRESTON.—On August 27, at Ladbrooke Farm, Elstow, Canada, the wife of Stanley Cadogan Preston, of a son.

MARRIAGES.

BARNES—CROPPER.—On October 16, at Bank-street Chapel, Bolton, by the Rev. J. H. Weatherall, M.A., assisted by the Rev. J. H. Gwyther, B.A., grandfather of the bridegroom, George Le Maire, only son of Harold A. Barnes, M.A., of Farnworth, to Edith, elder daughter of Lindsay Cropper, of Eagley Brow, Bolton.

CARTER—COLLETT.—On Friday, October 17, Charles Ernest Owen Carter, B.A., barrister-at-law, youngest son of Mr. and Mrs. W. Carter, of "The Hermitage," Parkstone, Dorset, to Gwendoline Phyllis, youngest daughter of Mr. and Mrs. George Robert Collett, of Bedford Park, London.

DEATH.

BATE.—At a nursing home at Aberdeen, on October 19, Percy Bate, director of the Aberdeen Public Art Gallery, aged 45.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED
By PHILIP H. WILLIAMS, F.C.A.

OCT. 25, 1913.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

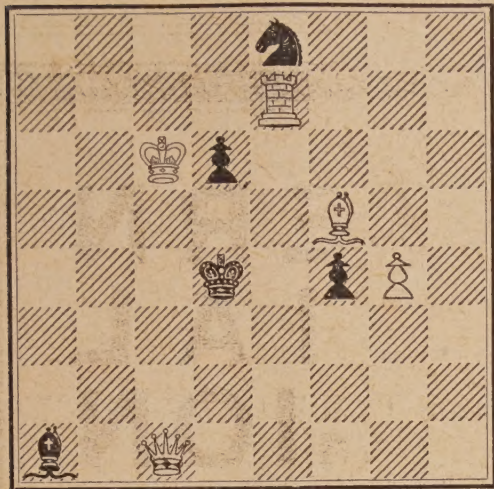
PROBLEM No. 29.

By A. H. IRELAND.

(Specially contributed.)

BLACK.

(5 men.)



WHITE.

(5 men.)

White to play and mate in two moves.

SOLUTION TO No. 27.

1. Kt. B7 (key-move).

Correctly solved by E. C. (Highbury), L. G. Rylands, R. B. D. (Edinburgh), W. T. M. (Sunderland), A. J. Hamblin, F. S. M. (Mayfield), E. Wright, D. Amos, Geo. Ingledew, Arthur Parry, Geo. B. Stallworthy, Rev. B. C. Constable, R. E. Shawcross, W. E. Arkell, Dr. Higginson, W. Clark, E. Gillson, J. R. W. (Belfast), Thos. L. Rix.

ANSWERS TO CORRESPONDENTS.

A. MIELZINER.—I am unable to trace any solution card of yours for No. 27. I suggest that your critique is far too severe. The problem has been much liked and has deceived many.

A. J. HAMBLIN.—The position is now correct; it is a curious idea and seems an expensive one to produce—nineteen men and not much variety.

E. GILLSON.—See reply to W. S. B. last week.

R. E. SHAWCROSS.—I fear No. 26 is past repair in anything like its present form.

No. 27 has deceived many, who overlook that steps much be taken to prevent the R from covering the impending discovery. Thus if 1. Kt. Kt8, Black will play 1.... R. R2. If 1. B. B7, 1.... R. R4. The Kt is the only free piece, and if it is not where it now stands, it must go to B7 to provide for 1.... R. R2, while a new variation is introduced by 1.... R. R1, which does not at first sight seem likely to happen.

The "Year-Book."—Mr. E. A. Michell, who founded this useful book of reference, has made over the rights to Mr. F. Hollings, of Great Turnstile, High Holborn, who will in future issue it under Mr. Michell's supervision. I have for some years edited a representative problem section. I have just completed that for the current volume, which, I believe, is to appear in a month or so. A copious quotation of the year's prizewinning positions is the chief feature of my department, together with an epitome of progress. The more important section gives voluminous news and statistics of the game and its players, both English and Continental. It is a great pity that as far as quality of first-class play is concerned, this country does not contribute even a respectable minority of great chess masters.

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7. Rev. Dr. S. H. MELLONE, Principal of the Home Missionary College, Manchester.

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